No. 93. Ki'o 'nemi oloosa 'l-ɔ-ŋɔ́ji. 5391*
Do-not-talk the-words which-get-thousands the-grasses.

Or: Ki'o 'nemi ɛnna 'l-ɔ-ŋɔ́ji.
Do-not-talk the-words like the-grasses.

Do not talk a great deal.

[' In the multitude of words there lacketh not sin.'—Prov. x. 19.]

No. 94. Mísura ɔ-ŋɔ́ŋɔ́ ɛnna ɛl-mɔ́rɔ́nɔ
Do-not-tread-on the-pint like the-old-man

tíoma ɔ́ɔ́ɔ́k.
who-has-many boys.

Don't tread on the pint, i.e. don't be proud, like the father of many sons.

[A man with a large family may be on his back all day long with his feet up against a post, and trouble about nothing. His wife and daughters are in the food and milk the cows, whilst his sons guard the cattle and sheep.] [394]

No. 95. Kíaíjɔ ɛnna ísuuro.
Do-not-hasten-thither for you-love-yourself.

[' Haste hath her speed.']

No. 96. Ɔ-ɔ́-ɔ́! iŋɔ́ɔ́kí ɛl-ɛ́ŋ ɛnna ɛl-ɔ-l-ɔ́ɔ́ní.
O-the-God! give-me the-shade and-not the-of-the-tree.

[Originally a prayer for a child, but now used for anything that is ardently desired.

When the sun is hot, a mother protects her infant's head by covering it with the 'kaun,' or garment for tying the child on to her back. No woman wears this garment unless she has a baby, hence her prayer for shade.] [854] [915]

No. 97. Nanolole ɛnna te-'ŋg-olooloo ɛɛɛnno
Nanolole and-not from-the-millions whom-thrown-down

o-ɔlítíŋɔ́ɔ́ ɛŋg-ɔ́ɔ́ te-'ɔɔ́ɔ́.
the-bird the-hut (*or* family) with-the-feeling (*or* weight).

She is like Nanolole (nickname given to a weak woman), but not because she has no milk: her child is so badly fed that it is knocked over by the weight of a bird.

[This is a term of reproach used to a woman if she does not look after and feed her children properly.]

No. 98. Nanɔrɔ́ɔ́kí 'ɛŋɛ́ɛ́.
Who-separates the-pains (*or* character, climate, *or* nature).

He who separates the pains, &c.

[A common expression for the Almighty.]

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

524 No. 12. Eim ñgutunyi 'poloo boo
* 539 *Enigma.* She-passes your-mother middle outside-the-hut
erumisho en-neba 'nji.
it-is-protruding the-which-reaches thus.
Reply. En-geju e-'n-gerai nanapitai.
The-leg of-the-child which-is-being-carried.

When your mother leaves her hut, what is to be seen issuing from her garments? The leg of her child.

[854] [487] [Masai matrons carry their babies fastened on to their backs, and a small leg is often to be seen dangling down, while the child's body is hidden from view.]

No. 13. Eim ñgutunyi poloo boo
Enigma. She-passes your-mother middle outside-the-hut
emorisho.
she-uses-abusive-language.
Reply. E-ñgorōyōni nanyalita en-aiñgure.
The-woman who-is-chewing the-gum.

Why does your mother use abusive language when she goes outside her hut? Because she is a woman eating gum.

[314] [261] [Masai women are fond of chewing a gummy substance which exudes from certain trees. This makes their teeth stick together, and their jaws crack when they attempt to speak. If a person accosts them, and hears this noise, he may think the women are reviling him.]

No. 14. E-sanapat
Enigma. The-strip-of-hide-used-to-cover-the-heads-of-arrows
nashal kutuk.
which-is-wet point (*or* mouth *or* end).
Reply. Eng-oitoi nalo eng-are.
The-road which-goes the-water.

What is a strip of hide like when the tip is wet?
A road which leads to the water.

[411] [The poisoned heads of arrows are wrapped up in a strip of hide to keep the poison fresh. This strip is narrow and long, and it is wetted at one end with saliva to make it adhere.

There is some play on the word *kutuk*, which refers to the point of the arrow, the end of the strip of hide, and the mouth.]

No. 15. Einosa en-gop en-gima, neiñgwari
Enigma. It-has-eaten the-earth the-fire, and-it-leaves-thither
naikoro.
which-is-done-together (*or* something).

851 [613] /52 cont./ In the lineage of the El Kiborōn every newborn boy is exposed to an ordeal through which it is supposed to be shown whether or not his begetter belongs to another lineage. In the evening, when the livestock comes home, the child is laid in the entrance of the kraal so that the entire herd of cattle steps over it. If the little one is killed during this or so seriously wounded that it dies from it, it is regarded as a bastard.

846 In most districts the young mother is not obliged to live isolated in the hut for a specific number of days, but leaves it as soon as her condition permits, often the very next day. In others she may not go out of the hut during the first ten days after the delivery, during which time the woman who assisted her then does all the work for her. For four days following the birth neither fire nor household objects may be carried out of the hut. During this time the woman smears her forehead daily with white clay. She does the same when, before the ensuing recovery, before the complete reversion of the genital parts, alone or with the infant, she goes out of the immediate vicinity of the hut or of the kraal. Until the newborn child can walk, the father may not eat any food in its hut and may not enter it during the first ten days after the birth. If he has had sexual intercourse with one of his other wives, he may not touch the baby the next day. If the mother dies during the nursing period, another woman nurses the child, whereby her own children with respect to it enter into the relationship of foster brothers and sisters, regarded as consanguinity, or else it is fed cow's milk by means of a bottle.

• 854 The newborn baby is given a sleeping place beside that of its mother, whose leather apron serves it as an underlayer. Here the child rests, and, to be sure, on its side, not lying on its back, usually only as long as the mother is sitting beside it and during the night. Otherwise she carries the little one around with her, and, to be sure, on her back as a rule, more rarely straddling her hip or on her arm. The latter way of carrying is customary only with very small children, say during the first month of life. Even while the mother is working, her child remains on her back, held fast by her upper apron. Only if the little one makes its discomfort known by prolonged crying does she hand it to a woman nearby to be quieted or sets it -- if it is somewhat bigger -- on a clean and safe spot on

/52 cont./

854 the ground. The father almost never carries the child on his arm, but only picks it up now and then /53/ for a moment. As soon as the child cries, even at night, the mother, or in her absence another [533] woman, gives it the breast. If this does not help, one tries to quiet the little one or lull it to sleep by rocking it in the arms or by singing. One such familiar lullaby is the following: oh, jejai, tobolo l
539 airorié baba telai l eñg an ai kitok ai; in free translation: Oh, you
854 my little rascal, I say to you, grow and become big in my big kraal.
533

Merker phot.

Ill. 15. Masai woman with child on her back.

142 301 854 291 ←

Another song, which, like most songs, first originated during the singing and refers to recent events, runs roughly: "What then do these El mulelyan want here (two women belonging to the tribe of the El mulelyan were standing nearby), they who did not bring the woman in childbed (that is, in this case, the woman singing the song) anything to eat? The Mulelyan are fools because they are not pleased about the children. In the future the woman in childbed will have to sit down in the shade in order not to feel so hungry, or she will /54/ have to ask for food in the kraal of a warrior who brought home booty from a war against the El datua." In the last words there is mockery insofar as the brother of one of the two El mulelyan women, along with other warriors, had been recently driven back by the El

/54 cont./

539 datua (1)
533
• 854
[101]

1. The Masai give this name to the inhabitants of the Umbugwe area on the southern end of Lake Manjara.

during an attempted livestock raid.

861 The child is probably never beaten before it is at least two years old. But even at an older age beatings are very rare and then never cruel. Boxing the ears or blows on the head are generally forbidden because they might injure the health. If correction is necessary, [292] the mother -- and, to be sure, only she -- strikes the child rather lightly on the training surface with the belt that she wears after each confinement.

855 As soon as the children are weaned, they are left to themselves the whole day and, appear in the maternal hut only for eating, drinking, and sleeping. They develop rapidly, are lively, bright, and often quite pretty, if their faces are not marred by running eyes. The latter is very common, for the countless flies in the kraals prefer to settle on the nostrils and eyes of the children. It is only natural that they quickly lose their childish innocence, if one pictures the 857 life that surrounds them. There is a time, however, when they still 524 enjoy naiveté and amuse themselves with childish games. Little girls like to play with dolls or also "cooking." A foot-long fruit of the Kigelia aetiopica, similar to a liver sausage in appearance, is the doll. Sometimes it is carried on the back, sometimes held at the breast, then anointed with water or earth, in place of fat, or, with the assumption that it is crying, rocked in the arms or on the back. For cooking, they make themselves small clay pots out of the clay of the termite hills, place them on three small stones, and fill them with grass and leaves, which are supposed to represent their favorite foods. They also imitate the grinding of flour by rubbing sand between two stones. With the fruits of the Solanum campylacanthum they play at catch in twos or by turns, whereby the one who drops the "ball" must let the other drink a couple of swallows of milk out of his gourd bottle. Boys and girls also play "husband and wife"

/345 cont./

182 595 shareholder, the rest of the shares are in the hands of his wives, who acquire these shares through the birth of a son. Through this the wives, who have the duty to tend and care for the livestock, are interested in the preservation of the property in the most extensive way. This is the one factor of the polygamy of the Masai promoting prosperity with all its advantages for the political economy. The other lies in the fact that many women give birth to more sons for one man than one woman could. Here, however, male offspring are augmenters of the paternal property. The boy grows up to become a warrior and brings his family the spoils of the numerous raids, through which not only is the herd increased, but, through the supply of new blood, is also improved.

Polygamy among the Masai is therefore a natural institution. Without it large masses of women would be deprived of their natural occupation, a condition that seems impossible for a primitive people. It is, moreover, a source of prosperity, which, among a culture-poor nomadic people, can only make itself felt favorably for their preservation as a people. From it follows, first of all, good nutrition, [146] which makes the body resistant to the effects of illnesses. It corresponds [165] to my observations that among the Masai in general, among adults, [164] fewer cases of death occur as a consequence of illness than is the case among the Negroes living in their vicinity. Also, serious illnesses are more infrequent among them than among the former 182 847 and are milder in their course. The circumstance that abortion is practiced by the women in only very rare exceptional cases also undoubtedly acts to promote health. One can sufficiently observe the harm that this bad custom has often caused primitive peoples among the various neighbors of the Masai, though indeed there are also exceptions to this. Thus, I met a number of Dschagga women who went through this operation four to six times and allegedly, as well as apparently, without harm.

182 165 854 [847] [853] In contrast to the high fertility there is also a rather high child mortality, though infanticide is entirely unknown. It is definitely beneficial for the child that through work the mother is not kept outside the kraal, but can always remain in the vicinity of the child. The long nursing period of about two years is also advantageous.

/345 cont./

182 Harmful to the child's health, on the other hand, are the poor huts,
165 which are always /346/ filled with dense smoke, and furthermore
854 the lack of cleanliness and the faulty diet. The belief, widespread
[362] among all African primitive peoples, that fat gives strength and
[853] health leads to the stuffing of the baby, despite all its struggles and
[146] screams, with unbelievable quantities of butter. Soor, as well as
[856] stomach and intestinal affections, and ailments of the respiratory
[164] organs are therefore also the principal illnesses that carry off the babies. If one compares the high mortality among children with the very low one in later life, and if one further considers that, in inspecting the Masai kraals, one finds almost only healthy people full of energy, one cannot resist the thought that the treatment of the children, especially the babies, unconsciously aims at culling out all the weak elements at an early age and preserving for the people only the most vigorous ones that are equal to the demands of life. Seen from this standpoint, that of natural selection, the high child mortality seems less unfortunate. Finally, the late age
182 at which the men enter their first marriage is unfavorable for popu-
582 lation increase. Until about the 28th or 30th year of life the Masai
836 belongs to the warrior standing, and he may marry only after leaving
837 it. This circumstance in turn makes free love, such as exists in the warrior kraals, an understandable social institution. One must judge this arrangement on the soil in which it grows, in order to remain objective. From the same standpoint we shall have to judge more leniently the free love existing among the married, which, despite numerous restrictions, appears to us like a continuous prostitution
[548] of the woman. One can do this all the more since through that professional prostitution is excluded here, and consequently the possibility of infection is greatly reduced; this last circumstance is undoubtedly to be regarded as people-preserving. Actually the Masai
[164] maintain that in former times (before the great livestock epidemics) venereal diseases only very rarely occurred. Immorality is rightly
182 regarded as a people-destroying factor, and history teaches us by
831 many examples how licentious and refined sensuality was one of the grounds that caused the decline of higher peoples. Here among the Masai, however, it is not a matter of this unnatural kind of